

1: LIBRIS - The contested nation :

Narratives of jewish historiography in europe Ulrich Wyrwa In Stefan Berger & Chris Lorenz (eds.), The Contested Nation: Ethnicity, Class, Religion and Gender in National Histories.

In lieu of an abstract, here is a brief excerpt of the content: Ha-historyografyah ha-Tsiyonit ve-itsuv hazikaron ha-leumi. Zionist Historiography and the Shaping of the National Memory. How Jewish Is Jewish History? Oxford and Portland, Ore.: Littman Library of Jewish Civilization, In Leo Baeck published an article in which he expressed deep regret at how modern Jewish historiography had wrought rupture: One no longer stood in it but outside of it. Tradition gave way before learned reconstruction; historical knowledge supplanted historical connection. But it does not stand alone. Other related questions play as significant a [End Page] role in current discourse. Surely the most fundamental is whether there is a Diaspora Jewish history at all. Isaac Marcus Jost had wondered if the "history of a slave" could count as history while, contrariwise, Simon Dubnow concluded that a historically conscious landless people possesses historicity in the highest degree. More recently, writers have claimed that for centuries the Jews were "out of history" and only reentered it with the advent of modernity, or of Zionism, or the State of Israel. A constant temptation within Jewish historiography has been and is still today its instrumentalization, whether for the sake of emancipation, religious reform, a socialist or Zionist ideology, or the resuscitation and reshaping of Jewish memory for the sake of Jewish survival— all of these standing against the Rankean ideal of historical writing for its own sake. Finally, especially with the publication of *Cultures of the Jews*,³ the question of the unity and independence of Jewish history has reemerged. The concept of plural Jewish identities and cultures, intimately related to the variety of societies in which they have participated but not easily connected with a single historical entity, has been set against the possibility of forging Jewish history into a coherent master narrative. In three new volumes, published respectively in Germany, Israel, and the United States, these issues recur within various frameworks and approaches. Each of them represents a significant contribution to what is clearly an ongoing discussion. Each chapter begins with a pictorial image that serves as a visual representation for the discussion that follows. Brenner does not attempt to give his own answers to these dilemmas, only to raise them initially so as to prepare the reader for the multiple answers that will follow in his partially chronological, partially topical account of modern writers on Jewish history from You are not currently authenticated. View freely available titles:

2: Table of contents for Library of Congress control number

Ulrich Wyrwa, Prof. Dr. phil., born , is professor of modern history at University Potsdam and is research director of the research college for the history of Antisemitism in Europe (/) at the Centre for Research on Antisemitism of the Technical University Berlin.

Includes bibliographical references p. Lorenz Representations of Identity: Ethnicity, Race, Class, Gender and Religion. An introduction into conceptual history-- C. Thijs Nation and Ethnicity-- J. France and Germany-- H. Great Britain and Ireland-- K. Robbins Nordic National Histories-- P. Majerus National Historiography and National Identity: Switzerland in Comparative Perspective-- G. Marchal Portuguese and Spanish Historiographies: Distance and Proximity-- S. Wendland Mirrors for the Nation: Janowski National Historiographies in the Balkans, M. Turda History Writing among Greeks and Turks: Imagining the Self and the Other-- H. Picking up the pieces-- S. This volume provides answers to these questions in a truly comparative and transnational way. It highlights how ideas and cultural practices travelled across national boundaries. The volume explains why and how so many national histories in Europe represented other nations as their special enemies. It thus uncovers the intricate interrelationships between national histories and highlights the role their writers have played in paving the conflict-ridden and bloody road to a united Europe in the 21st Century. Nielsen Book Data Supplemental links.

3: Ulrich Wyrwa | Key Documents of German-Jewish History

The Central European University. Jewish Studies Program. cordially invites you to a lecture by. Ulrich Wyrwa. University of Potsdam, Technical University, Berlin.

In lieu of an abstract, here is a brief excerpt of the content: Ulrich Wyrwa *Propheten des Vergangenen: Jahrhundert*, by Michael Brenner. As Brenner explains, historiography reference books like the collection of *Portraits of German Historians*, edited by Hans Ulrich Wehler, or the encyclopedia of historians, *Historikerlexikon*, published by C. Beck, have largely ignored Jewish historians. Even among Jewish academics themselves, interest in the history of Jewish historiography has only arisen in last several decades. When Arno Herzig wrote an overview of Jewish historiography in the late s, for example a contribution to which Brenner strangely enough does not refer , a comparatively small quantity of secondary literature was available to him. Brenner follows these synopses with a recounting of the emergence of the *Wissenschaft des Judentums*, and a review of the not-uncritical reception of Heinrich Graetz, whose eleven volume Jewish history was translated into many languages. It is worth emphasizing that Brenner does not limit his analysis to German-Jewish historiography, but also surveys literature from Poland, Great Britain, France, Hungary, and Russia. The case of Romania, however, remains untouched. This is followed by a summary of the emergence and development of the Zionist narrative, which Brenner traces concisely through its diverse and nuanced stages up to the violently critical perspective of many contemporary Jewish historians. In the final chapter of his book, Brenner explores the debates over the representation of Jewish history that have arisen from the recent questionings of traditional Jewish narratives and the problematization of Diaspora as a significant factor in the Jewish experience. Thus, Brenner sees the emergence of a new historiographic perspective in the work of David Biale, who suggests a subjectivizing, relativizing, and pluralizing of Jewish history. Biale has presented this model most succinctly in his new non-essentialist collection *Cultures of the Jews*. Brenner introduces each of the chapters of his book with a picture as an iconographic source that he uses as a jumping-off point to introduce questions appropriate to a specific time period. A unifying theme of these chapters is an exploration of the conditions of possibility of historiography: Brenner went his own way, beyond the illusion of objectivity, and beyond the untenable epistemology of Leopold von Ranke, who viewed the task of a historian as simply telling it as it was. In each of the historical stages outlined in his book, Brenner summarizes the changing approaches of Jewish historians to You are not currently authenticated. View freely available titles:

4: Writing Jewish History in Eastern Europe

Table of Contents: 1. Introduction: National History Writing in Europe in a Global Age / Stefan Berger and Chris Lorenz ; 2. Representations of Identity: Ethnicity, Race, Class, Gender and Religion.

Very precise editing of historic documents was a main concern in the 19th century, as exemplified by *Monumenta Germaniae Historica*. It published many thousands of documents, both chronicle and archival, for the study of German history broadly conceived from the end of the Roman Empire to the present. The MGH was founded in Hanover in 1826. The first volume appeared in 1826. The editor from 1826 to 1848 was Georg Heinrich Pertz; he was succeeded by Georg Waitz. Many eminent medievalists participated in the project, searching for and annotating documents. Starting with China and India, which gave a very limited scope to freedom, he moves to ancient Persia and Greece, which had much more sophisticated views, and then to Rome, which added a policy of rule by law. Christianity added a positive spirit to the Roman idea of freedom, but during the Middle Ages, according to Hegel, tight Church control led to stagnation. The breakthrough for freedom came during the Renaissance, and especially during the Reformation. Hegel concludes that the constitutional monarchy of the Germanic and Scandinavian states, and Britain, represents so far the highest stage of freedom. He dismisses democracy as a step backward. He uses a three-stage approach: In his conception, the economic conditions and dominant modes of production determined the structure of society at that point. In his view five successive stages in the development of material conditions would occur in Western Europe. The first stage was primitive communism where property was shared and there was no concept of "leadership". This progressed to a slave society where the idea of class emerged and the State developed. Feudalism was characterized by an aristocracy working in partnership with a Church and the emergence of the Nation-state. Capitalism appeared after the bourgeois revolution when the capitalists or their merchant predecessors overthrew the feudal system and established a market economy, with private property and Parliamentary democracy. Marx then predicted the eventual proletarian revolution that would result in the attainment of socialism, followed by Communism, where property would be communally owned. Niebuhr was inspiring German patriotism in students at the University of Berlin by his analysis of Roman economy and government. Niebuhr was a leader of the Romantic Era and symbol of German national spirit that emerged after the humiliating defeat of the German Army by Napoleon at Jena in 1806. But he was also deeply rooted in the classical spirit of the Age of Enlightenment in his intellectual presuppositions, his use of philological analysis, and his emphasis on both general and particular phenomena in history. He emphasized use of the techniques that philologists had used to study ancient documents, stressing that historical research had to be based primarily on primary sources. Leopold von Ranke at Berlin was the pivotal influence in this regard, and was the founder of modern source-based history. Beginning with his first book in 1819, *History of the Latin and Teutonic Peoples from the Earliest Times*, Ranke used an unusually wide variety of sources for a historian of the age, including "memoirs, diaries, personal and formal missives, government documents, diplomatic dispatches and first-hand accounts of eye-witnesses". Over a career that spanned much of the century, Ranke set the standards for much of later historical writing, introducing such ideas as reliance on primary sources, an emphasis on narrative history and especially international politics (*aussenpolitik*). His credo was to write history the way it was. He insisted on primary sources with proven authenticity. In 1826 and at the behest of the Prussian government, Ranke founded and edited the first historical journal in the world, called *Historisch-Politische Zeitschrift*.

Nationalism[edit] Across Europe, the nationalization of history took place in the 19th century, as part of national revivals in the 19th century. Historians emphasize the cultural, linguistic, religious and ethnic roots of the nation, leading to a strong support for their own government on the part of many ethnic groups, especially the Germans and Italians. It had a profound impact on Germany, providing strong widespread intellectual support for the unification achieved in 1871. His great goal was to fashion an all-embracing, scientific cultural history of the German nation, challenged the Rankean policies that had become governing tenets of

German historiography. Is best known for his philosophy of history, whereby he distinguished the humanities from the physical sciences. A lifelong concern was to establish a proper theoretical and methodological foundation for the "human sciences" e. He suggested that all human experience divides naturally into two parts: Historians used his approach to rebuff arguments that history was not fully "scientific. Sonderweg and Bielefeld School A major historiographical debate about the German history concerns the Sonderweg, the alleged "special path" that separated German history from the normal course of historical development, and whether or not Nazi Germany was the inevitable result of the Sonderweg. Proponents of the Sonderweg theory such as Fritz Fischer point to such events of the Revolution of , the authoritarianism of the Second Empire and the continuation of the Imperial elite into the Weimar and Nazi periods. Opponents such as Gerhard Ritter of the Sonderweg theory argue that proponents of the theory are guilty of seeking selective examples, and there was much contingency and chance in German history. In addition, there was much debate within the supporters of the Sonderweg concept as for the reasons for the Sonderweg, and whether or not the Sonderweg ended in Was there a Sonderweg? Today, the negative view is predominant. He put forward the controversial thesis that responsibility for the outbreak of the war rested solely with Imperial Germany. That set off a long debate that reverberates into the 21st century. He has been described by The Encyclopedia of Historians and Historical Writing as the most important German historian of the 20th century. Fischer also claimed that German elites had wanted war since as early as The book was widely translated and carried the pessimistic implication that Western Civilization was now in irreversible decline, a timely theme in the aftermath of the horrors of the Great War. It had an enormous impact on intellectuals across the world in the s, but its unusually broad sweeping interpretations of all of past history had little direct influence on the scholarship of working historians in Germany. Instead of emphasizing the personalities of great leaders history, as in the conventional approach, it concentrates on socio-cultural developments. History as "historical social science" as Wehler described it has mainly been explored in the context of studies of German society in the nineteenth and twentieth centuries. The movement has published the scholarly journal *Geschichte und Gesellschaft: Zeitschrift für Historische Sozialwissenschaft* since Social history developed within West German historiography during the ss as the successor to the national history discredited by National Socialism. The German brand of "history of society" â€” *Gesellschaftsgeschichte* â€” has been known from its beginning in the s for its application of sociological and political modernization theories to German history. Modernization theory was presented by Wehler and his Bielefeld School as the way to transform "traditional" German history, that is, national political history, centered on a few "great men," into an integrated and comparative history of German society encompassing societal structures outside politics. The *Historikerstreit* pitted right-wing against left-wing intellectuals. The positions taken by the right-wing intellectuals were largely based on the totalitarianism approach which takes a comparative approach to totalitarian states, while left-wing intellectuals argued that fascism was uniquely evil, referred to as the Sonderweg approach, and could not be equated with the crimes of Soviet communism. The former were accused by their critics of downplaying Nazi crimes, while the latter were accused by their critics of downplaying Soviet crimes. It flared up again briefly in when one of its leading figures, Ernst Nolte , was awarded the Konrad Adenauer Prize for science.

5: Staff View: The contested nation :

Ulrich Wyrwa University of Potsdam, Technical University, Berlin Presenting a brief overview about the changing features of antisemitism and the activities and attitudes of European antisemites as well as the experiences of Jews during the Great War, the lecture discusses the question whether antisemitism radicalized in Europe during the First.

Travels to the "Holy Land": It delimits its scope in this way for the simple reason that Imperial Germany and the Austrian-Hungarian Empire formed one of the two opposing wartime alliances. At the outset of the war German and Habsburg Jews widely expressed their loyalty to their home countries, consenting to fight against the Triple Entente of the British Empire, France, and the Russian Empire. The methodological focus of this issue is to examine the dialectic between expectations and experiences among the Jews of both Wilhelmine Germany and the Habsburg Empire, 1 expanding the dimensions of this dialectic by considering the development of war memories. The young Jewish psychologist Kurt Lewin , later a pioneer of social psychology and group dynamics as well as founder of psychological field theory, served in the Prussian army. In the course of these two years, European Jews passed through a series of tempests as well as inner turmoil, having gone from an initial phase of hope and enthusiasm to one of despair and terrifying dread. Within both alliances the political classes attempted to forge social cohesion, to integrate society in a new national or imperial unity, and to convince the whole population to fight in unison against the foreign aggressor. Similar efforts took place in the countries of the Entente, as well. Their aim was to forge a new unity that would reinforce social loyalty to the state, national sentiment, and commitment to the nation states as well as to the dynasties of the Empires. The ruling classes proclaimed a truce between the political parties, known as the Burgfrieden in German. The rulers and state apparatus propagated this political line first among the working classes, whose international orientation raised doubts about their reliability, but they addressed such propaganda to all classes and the members of all religions, Jews included. In fact, the Jewish populations in all the European countries responded in broad terms no differently from the rest, tending to welcome the war policy with open arms. In Germany and Austria many Jews hoped that this enthusiastic participation would bring an end to remaining forms of discrimination and to hindrances on their legal and social equality; additionally, they hoped the war would finally bring liberation for the Jews of the Russian Empire. Nevertheless, even among Jews the dimension of the support for the war remains unclear. The evidence drawn from literary sources shows concerns at the outset regarding the war, and the voices of those who expected and hoped for peace were far more frequent than those of the belligerent. French and British Jews, for instance, who were self-confident, conscious of their achievements and of the decisive contribution of their countries to Jewish emancipation, now found themselves in a coalition with Russia, the country in Europe that all European Jews and, indeed, Europeans in general viewed as the most anti-Semitic in the world. British and French Jews found it troubling to be confronted with this unexpected and unwanted situation. Austrian as well as German rabbis proclaimed a holy war as revenge for Kishinev, 20 and they supported the German political rulers in their attempt to win over Polish Jews as partners, promising them liberation from Russian oppression. Yet German Jews, too, had been forced into an extremely difficult situation in regard to the western front. They had to legitimate a war against those countries, especially France and Great Britain, which had been at the forefront of Jewish emancipation. Arriving at the frontlines, Jewish soldiers must have realized that they were compelled to fight against their coreligionists on the opposing front--Jews against Jews. Hence the broad willingness of Jews to serve in opposing armies had disastrous consequences for European Jewish history overall. More seriously still, even family ties among those living in different European countries suffered, with the sons of families forced to confront each other in battle. In view of the disastrous course of the war, the public mood once again turned against the Jews. In search of a scapegoat to blame for defeats at the front and for the unsuccessful, never-ending war, anti-Semites in Germany and Austria-Hungary held the Jews accountable. They renewed anti-Jewish agitation, with anti-Semitic articles appearing again in the newspapers,

while anti-Semitic groups reorganized. Amidst this new anti-Semitic agitation we can find the re-emergence of old stereotypes, that of the Jewish shirker accused of evading military service at the front, as well as of Jewish hucksters and war profiteers, exploiting those who were sacrificing their lives for the nation. As a result, joining the Entente were the two countries in Europe most extremely opposed in regard to civil and political integration of their Jewish populations. Furthermore, for East European Jews the conduct of the war was utterly disastrous. Indeed, the aforementioned Brusilov offensive of led through this territory. Recent studies have called into question the degree of shock produced by the Jewish census. They view earlier studies as somewhat exaggerating its impact in retrospect and question as well whether the census had the same effect in the different German-speaking countries. Angress, a contributor to that volume, subsequently published further studies on this topic, 37 and he touched also on one of the most frequently mentioned issues: Mosse gave a brief Leo Baeck Memorial Lecture that offered an innovative perspective on the war experiences of German Jews. A first step towards a critical historical approach to World War I was taken in Austria only with a conference in devoted to the collapse of the Habsburg Empire. As a result, Austrian scholarship on the First World War remained relatively weak in terms of both methodology and substance. This anniversary has witnessed a huge outpouring of publications in which Austrian historians have presented new critical perspectives on the politics of the Habsburg ruling classes, drawing on innovative research methods and exploring new aspects and neglected contexts of the war. German historian Frank M. The articles selected here concern different contexts, specific constellations, and diverse situations of central European Jewish history and culture. Hence, Carsten Schapkow presents the reflections of two German Jewish intellectuals during the War and the dialogue that took place between them. He considers, first, the Austrian-Hungarian writer Fritz Mauthner who later moved to Germany, became a skeptical philosopher and went on to author fundamental linguistic studies and a monumental opus on the history of atheism; the second is Gustav Landauer, the social anarchistic thinker and politician of the Bavarian Council Republic who advocated public enlightenment and education and who, after the counterinsurgency against the Council Republic, was arrested and assassinated by anti-Semitic Freikorps members. Although they belonged to different generations, Mauthner and Landauer maintained a close friendship even through the war years, and they conducted a dense conversation reflecting on their own experiences of the war and the dramatic situation of Eastern European Jewry, and beyond that, on their intellectual orientation as Jews in a dramatically changed world. Their dialogue, as Schapkow shows, provides new insight into central perspectives that shaped the course of 20th-century European Jewry. Likewise focused on reflections and experiences, Ulrich Wyrwa examines the response of German Jewish intellectuals to the German occupation of Belgium, one of the first acts of war by the German army. The initial policy of a Burgfrieden had by then clearly broken down. Peter Bihari examines this rise in anti-Semitism and its development during the war in the Kingdom of Hungary as well as Jewish responses to it. Hungary is an important case since before the war it was one of the countries in Europe that had effectively rejected anti-Semitic prejudices in the public sphere and in which Jews had experienced relatively extensive social integration. The anti-Semitic agitation, however, did not subside. Rather, it now entered into the debates of the Hungarian parliament where especially populist and anti-liberal MPs accused Jews of war profiteering and exploitation of the Hungarian people. From there, it surged into a broad anti-Semitic campaign led by predominantly Catholic newspapers. Far from being a spontaneous outburst of popular feelings, Bihari shows, Hungarian anti-Semitism was fairly well organized and coordinated, mainly by ecclesiastical circles. He further shows how the First World War became the catalyst for this new anti-Semitic campaign. Drawing on a broad range of war diaries, memoirs, and other autobiographical sources, they explore, first, the religious and charitable activities of Jewish societies and, then, the biographies of Jewish individuals of different orientations, including liberal Jews, Zionists, and converts of Jewish background. Beginning with World War I, the majority of the fallen on the territory of Croatia and Slavonia, in general, received no memorials. It was this institution that initiated the erection of Jewish war memorials in several Austrian cities. In conclusion, we note that like every scholarly undertaking this one, too, must unavoidably leave in its wake significant and

regrettable gaps, even as it opens up new subjects for debate. Of greatest critical concern for us is the lack in the current special issue of any treatment devoted specifically to the situation of Galician and Bukovina Jews. From August onward, these areas and their populations suffered terribly. Massive troop formations moved across Galicia and Bukovina with devastating results. As fighting also led to increased tensions among the different nationalities settled in these regions, it was the Jewish community, which suffered especially under these circumstances. Faced with such chaos, masses of people fled their homes and their villages, even those who did not fall victim to deportation or forced evacuation. She is a founder of the journal *Transversal*. Her research interests include: Shtetl- Stadt â€” Staat: Jeffrey Grossman is Associate Professor and Chair of the German Department at the University of Virginia where he is also a founding member of the Program in Jewish Studies on leave for the academic year. Brandeis UP, , and many articles on German Jewish culture, German-Yiddish literary and cultural relations, and on Heinrich Heine, including recently: *Yiddish Studies Today*, eds. Marion Aptroot et al. Among his recent publications: *Gesellschaftliche Konfliktfelder und die Entstehung des Antisemitismus*. *International Encyclopedia of the First World War* [http: Suhrkamp, ,](http://Suhrkamp.com) ; English translation: *On the Semantics of Historical Time*, ed. Reinhart Koselleck, Cambridge, Mass.: Jay Winter, *Remembering War*: Yale University Press, *Europas Dichter und der Erste Weltkrieg* Berlin: Suhrkamp, , *Wissenschaftliche Buchgesellschaft, ,*

6: Table of Contents: The contested nation :

"How did national histories in Europe come into being and which were most successful in underpinning national identities? Who constructed the narratives of 'the nation' and why were they accepted, rejected or contested?"

Travels to the "Holy Land": The Berlin Court preacher Adolph Stoecker was one of the earliest activists of the antisemitic political movement. Although a theologian, he campaigned against the Jews primarily on social issues. Immediately after his first antisemitic speech and the foundation of his Christian Social Party, the weekly Kladderadatsch presented Stoecker in the pose of Martin Luther posting his 95 theses on the door of a Synagogue. Der Wahre Jacob, Ein Volksblatt, Altona, August, 16th Humoristisch-satirisches Arbeiterblatt, Wien, June 10th, One of the most spectacular and controversial antisemites in Imperial Germany was the Berlinter teacher Hermann Ahlwardt, who had been elected into the German Reichstag in a by-election in 1893. Because of a case of fraud he had been dismissed from teaching, and so he became politically active. Der Wahre Jacob N. Humoristisch-satirisches Arbeiterblatt, Wien, April, 15th After the success of Ahlwardt in the general election for the German Reichstag in June an Austrian cartoon again picked up the internal frictions among German Antisemites, showing how Ahlwardt outclassed even Stoecker. Humoristisch-satirisches Arbeiterblatt, Wien, Juni, 22nd In the transition period of his conversion to clerical antisemitic positions, the Viennese satirical newspaper Der Floh, The Flea, picked up the opportunistic attitude of Lueger. His attention is called to a delegation for election waiting for him, and he answered: I have lost the thread. Politisch, humoristische Wochenschrift, May 10th Humoristisch-satirisches Arbeiterblatt, Wien, October 15th Humoristisch-satirisches Arbeiterblatt, December 20th, Humoristisch-satirisches Arbeiterblatt, Wien, September, 30th They mixed a tincture of humility and modesty with poison against Social-democracy and boiled this mixture down with the bodies of some Jews. Humoristisch-satirisches Arbeiterblatt, Wien, August. You may believe me, Sir, the chicken is really fresh; it is just the waiter that does not smell good. Politisch, humoristische Wochenschrift, April 4th, Humoristisch-satirisches Arbeiterblatt, Wien, September 17th In the caricature, Lueger, as chemist, mixed different substances, including antisemitism, clericalism, and patriotism, to distil a new liquid called Viennese hospitality. Politisch, humoristische Wochenschrift, December 29th, Fig. Kikeriki, April, 13th, Only the Herculean task of the proletariat with the shovel of socialism will succeed. Humoristisch-satirisches Arbeiterblatt, Wien, January 3rd, The journal Der Floh presented him together with two other antisemites as witches, boiling an antisemitic brew. In the added poem they shouted: Politisch, humoristische Wochenschrift N. Humoristisch-satirisches Arbeiterblatt, Wien, May, 8th The cartoon picks up again on his drinking habits. The new art of portrait-caricatures may be understood as the art of making politics visible. The purpose of this brief collection of caricatures of antisemites from 1890 to 1914 is therefore twofold. Because of the blank space of German and Austrian antisemitism in this issue, the first intention of this presentation is to exhibit at least some of the most important German and Austrian antisemites. The images offer a look at the adversaries that arose to antisemitism within German and Austrian civil society. The documents presented here demonstrate that the socialist working class movement – together with the liberal activities and the Jewish response - constituted an effective resistance to antisemitism. The song of the evil Jews with apposite observations regarding the new quality of this anti-Jewish campaign. Furthermore he produced illustrations for books and postcards, among others a greeting card for a Jewish New Year. After his studies at the arts college in Vienna, Jung had drawn postcards, posters for example and he designed programme booklets for theatres. To be sure, even in some of the socialist newspapers, Cartoons may occasionally be found that are not entirely free of antisemitic aspects. Furthermore, at the turn of the century, when Karl Lueger stood at the height of his political power and busily cooperating with the Jewish establishment of Vienna 16 - the antisemitic journal Kickeriki pointedly reminded Lueger not to forget his antisemitic catechism. Finally, after the First World War, in the German socialist journal Der wahre Jacob, we can find certain cartoons in which antisemitic features appear, in marked contrast to the overwhelmingly

unambiguous anti-antisemitic cartoons of the Nineteenth century. Nevertheless these cartoons provide us a strong awareness not only of the distinctive and decisive role played by the emergence of the new politics of antisemitism in Imperial Germany and Habsburg Austria, they also offer indisputable evidence that the Jews themselves were by no means alone in their opposition to the new threat. His speeches stimulate students and ordinary people to acts of violence against Jews.

7: Ulrich Wyrwa, Narratives of Jewish historiography in Europe - PhilPapers

Historiography > Europe. National characteristics, European. Other (Philosophy) national historiographies and the making of nation states in 19th and 20th century.

Ulrich Wyrwa Antisemitism in the context of industrialization Antisemitism is not a phenomenon that inevitably had to emerge from a supposedly permanent religious antagonism between Christianity and Judaism. In order to understand antisemitism, it is necessary to recognize the context of its origins and the specific circumstances of its proponents. In the 19th century the fundamental changes in work, social life, and the social order led to a collapse of the previous living environment, and in the course of only a few generations, a complete change in everyday life took place. Not all contemporaries were able to adjust to the new order based on competition, money, and profit. In their fear of decline, poverty and pauperization, and in moments of economic crises, social conflict, and political upheaval, those contemporaries still attached to the old order looked for answers as well as for someone to hold responsible. They sought refuge in the supposed certainty of traditions and lore, and they clung to the old-fashioned social-moral values and norms of an outdated and exhausted economy. The economic success enjoyed by parts of a previously spurned and humiliated Jewish population within the capitalist organization of markets inspired jealousy and resentment in them. Therefore they blamed the Jews for the destruction of the old patriarchal world they sentimentalized as idyllic. Thus the Jews became the scapegoats for the challenges and demands of the new industrial society. As this source illustrates, craftsmen were among those whose existence was threatened by industrialization and whose mentality was unsettled as a result. Industrial mass production destroyed the outdated, patriarchal order of the guilds that had governed the traditional trades. Some parts of the trades underwent a long learning process and moved away from the ideas of the old moral economy in order to develop new forms of protest adequate to the political economy, meaning the conditions of the industrial society. Typical antisemitic tropes Affected by such worries and fears, two Hamburg craftsmen sitting in a pub in the dockland area of Billwerder Ausschlag are discussing the suicide of a shoemaker. In the very first sentence recorded by police spy Erxleben, one of the craftsmen accuses the Jews of having driven the shoemaker to his death. In the course of the conversation, he goes further and claims the Jews had ruined the entire shoemaking trade. In the next sentence he broadens his statement "in line with the dynamics of antisemitic agitation" by alleging that the Jews controlled not only the shoemaking trade, but also the leather goods trade overall. This is a topos devoid of any relation to actual circumstances or actual experience. Following the usual trajectory of associative conversations and the tendency of verbal statements to be more radical, the craftsman then turns to the topic of agriculture. In this context he uses a third element of the antisemitic vocabulary, i. The fourth evident theme is the antisemitic agitation against the Social Democratic labor movement, in this case personified by former craftsman and Socialist politician Wilhelm Hasenclever, who had died ten years earlier. He, too, describes Jews as dangerous and makes reference to another stereotype, namely their alleged acquisitiveness. He twists the thoughts on racial hatred his interlocutor had expressed into their opposite and holds the Jews responsible for its emergence. Another characteristic of 19th-century antisemitic agitation was the combination of antisemitism and antisocialism. The record of this conversation provides evidence for this as well. Thus both craftsmen use antisemitic language to a varying degree. This conversation between two Hamburg craftsmen in the Billwerder Ausschlag quarter illustrates how craftsmen responded to the social changes and conflicts that resulted from industrialization and the social changes unfolding in the 19th century. The social disruptions and moral decline caused by the new market economy were blamed on the Jews. As Max Horkheimer and Theodor W. Their social character was marked by an authoritarian disposition, and they often displayed a mentality of subservience. Politically they usually were of a monarchist-conservative bent. Antisemitic agitators picked up on this mood and sought to mobilize craftsmen for their cause. Merkur 36 1, p. In the fight against the poverty and misery brought about by the social changes, other craftsmen such as the

above-mentioned Hasenclever developed adequate new forms of protest. Thus the Social Democratic Party passed a resolution at its party convention that stated: Philosophische Fragmente, Amsterdam Moishe Postone, Die Logik des Antisemitismus, in: Merkur 36 1, pp. Jahrhunderts, Frankfurt am Main et al. Shulamit Volkov, Antisemitism as a cultural code, in: Trials in emancipation, Cambridge , pp. As long as the work is unedited and you give appropriate credit according to the Recommended Citation, you may reuse and redistribute the material in any medium or format for non-commercial purposes.

8: Project MUSE - New Reflections on Jewish Historiography

This volume asks which national histories underpinned which national identity constructions in almost every nation state in Europe during the nineteenth and twentieth centuries. It explores the construction of national identities through history writing and analyses their interrelationship with.

9: The Image of Antisemites in German and Austrian Caricatures :: Quest CDEC journal

Fields of research are the history of consumption, European Jewish history and the history of Antisemitism in Europe in particular in Germany and Italy, and the history of Jewish historiography. Recent Publications: Antisemitismus in Zentraleuropa.

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